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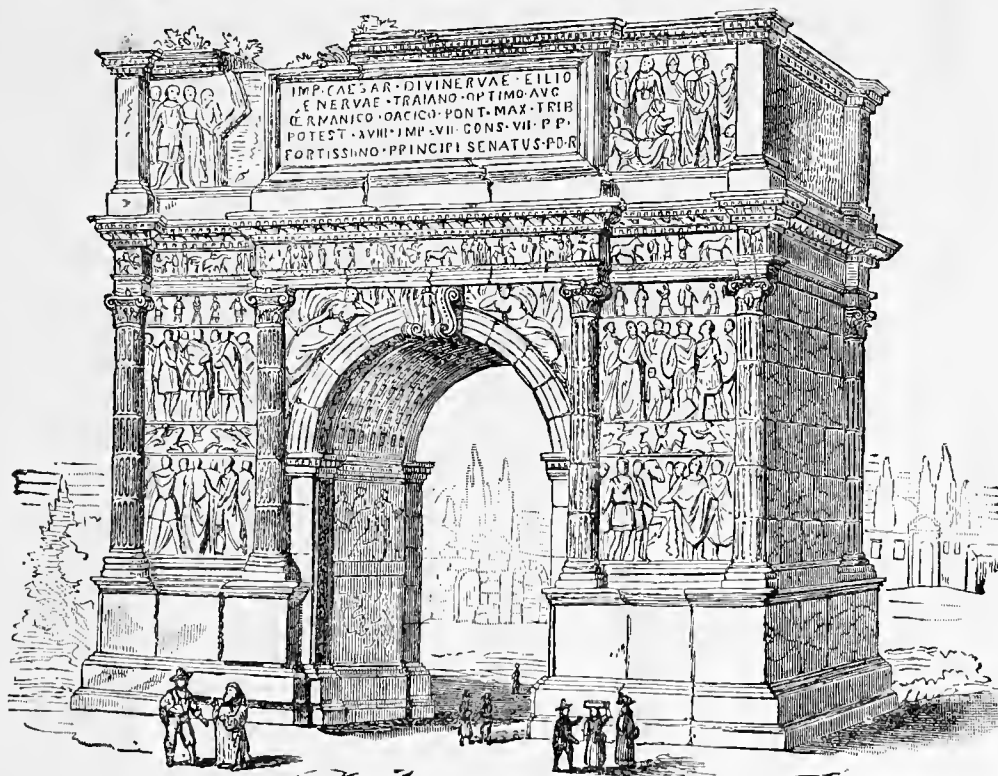
SALT LAKE CITY, MARCH 15, 1886.

NO. 6.

TRIUMPHAL ARCHES.

AMONG the ancient Romans there was an established custom of giving a public demonstration in honor of a warrior on his return from a victorious conflict on the battlefield. This display of homage was called *triumphus*, from which the term triumph, now used to express victory or success, is derived. The conqueror would enter the city through the *porta triumphales*, or triumphal gate, and immediately a

captives and other prisoners in chains were also paraded in the ranks. The victor was placed towards the rear of the procession, mounted upon a round chariot, and surrounded by his family and nearest friends. From the entrance to the city the procession would move along the street until it reached the capitol hill, where sacrifices were offered, and some of the prisoners were put to death.



grand procession would be formed. This procession was headed by the magistrates and senate of Rome, who came forth to meet the hero. Next in line was a body of trumpeters, followed by a train of vehicles loaded with the spoils of the conquered enemy. Then came a band of flute players, behind which were the oxen, that were to be sacrificed upon the occasion, and the sacrificing priests. The distinguished

In the evening the conqueror was honored with a great banquet which ended the day's celebration.

Upon the occasion of a *triumphus* all work in Rome was suspended, and the whole populace would turn out to witness the parade. Feasting was indulged in throughout the city, and the day was one of general merriment.

The honor of such a magnificent demonstration as the

triumphus was tendered only to leading generals. An inferior method of showing deference to one not tired to so much honor was called an ovation, and was somewhat similar to the one described, though less brilliant and showy.

It eventually became customary in Rome to erect triumphal arches in honor of different emperors, the same as monuments are now built to perpetuate the memory of the illustrious dead. These arches were often decorated with pictures in bass-relief, and contained inscriptions telling in whose honor they were built.

There are in Rome three of these triumphal arches still existing, though to some extent ruined by the ravages of time. One of these is called the Arch of Constantine, a view of which is here given. It was erected in honor of this emperor, who ruled during the early part of the fourth century of the Christian era.

The Emperor Constantine, during his reign protected the Christian religion, and during the latter part of his life it became the state religion. The pagan temples, it is said, were closed, and heathen sacrifices were forbidden. But Romish customs and mythology became engrafted in the doctrines of Christianity, and thus it was that they became so perverted. The apostles of Christ had long since been put to death, and the Priesthood was withdrawn from among the people.

Constantine, no doubt, favored Christianity on account of the increasing power, held by those professing it, and not because he believed in its doctrines. It is stated, however, that he consented, a short time before his death, to be baptized, and thus become installed into the Christian faith.

RECOLLECTIONS OF THE PAST.

BY HESELE PIKALE.

(Continued from page 78.)

ON the 31st of December I received my endowments, and on the 7th of February, 1846, the giving of endowments in the temple ceased. That day upwards of 600 went through. At evening, when Brother George A. Smith came home, he said:

"Now, let the mob work; the Priesthood is secure on the earth. The temple has answered the end for which it was built. The mob thought when they killed the head the body would surely die; but they made twelve heads, and if they kill the Twelve they would make seventy more, and they never can kill the body."

He seemed to be made easy in mind because the Priesthood and the keys thereof were now secure.

On the 9th, the temple was discovered to be on fire. Luckily it was soon put out, after which the band played several times on top of it. Since then I have understood that a man by the name of Agno, or some such name, was offered five hundred dollars to burn it.

Late in the afternoon of the 9th of February, 1846, in company with Brother George A. Smith's family and Father John Smith and family, I turned my face westward. We crossed the Mississippi River and made our way to the place of camping, on Sugar Creek, six or eight miles from Nauvoo.

On the seventh of the same month President Young called the camp together and commenced to organize companies of hundreds, of fifties and companies of tens, and gave instruc-

tions in regard to our moving westward, preparing outfits, etc. The previous night was severely cold. On the morning of the 19th snow began to fall in large quantities, making everything look gloomy. That night the wind raised and upset our tent. Men and boys turned out in their night-clothes, and with considerable merriment, put it up again.

On the 21st my father, with others, put up a coal pit near Brother John Lytle's forge (Brother Lytle being a blacksmith) to have coal for shoeing horses; and on the 24th, word was brought into camp that the night before the Mississippi froze over.

On Sunday, March 1st, at 2 p. m., camp broke and made a general move for the great West. The afternoon was warm, the snow was melting and the road soon became muddy and miry, and dreadfully cut up with the wagons. We traveled a few miles and camped. That night was terribly cold.

On the morning of the 3rd the people were called together by the sound of the bugle, when Brother Brigham addressed them. He cautioned them to be careful and not crowd upon each other with their wagons while driving, and gave instructions to the pioneers in regard to their duty; likewise to the guard, that they bring up the rear and see that nothing was lost or left behind.

On the 8th, we reached Richardson's Point, where we lay several days owing to bad weather and bad roads. Here several of the brethren (including myself) made rails for a man living near our camp, and took provisions for pay. At this place my father was taken sick and for several days he was not able to be around. A Mr. Cox, the owner of the land, brought in a bill of ten dollars for damage caused by "Mormon" horses gnawing the bark off the young oak and ash trees.

On the 9th of April, soon after camp broke, it began to rain and continued all day. At times it came down in torrents. In a short time the earth became so soft that wagons mired down and could not be moved. Men, women and children got out to lighten up and were completely drenched with rain; and this while on a prairie, far from timber. It was a time of suffering. Those who reached timber fared but little better, for the timber was mostly green elm and required a great deal of coaxing to get it to burn.

The next day teams were sent back to bring in the wagons and families. How our hearts ached for the little children having been out all night without a spark to make them comfortable! It, however, soon cleared up and in a few days the ground settled and the roads were good.

About this time I went with some brethren to buy corn of the Missourians. We stayed all night at a Mr. John Ratliff's. He fed our teams some threshed oats and a few bundles in the sheaf. We slept on the floor, furnishing our own bedding and our own provisions. The next morning, when asked what his charge was, he said, "Two dollars." He was asked if that was not rather high. He replied:

"I have been pestered enough with the Mormons once before in this State, and I am not going to be pestered any more for nothing."

He also stated that he had helped to "take Joe Smith once."

About the middle of April the young grass began to appear and the days were warm and pleasant. Snakes were very plentiful and two oxen belonging to Brothers Kimball and Yearsly were bitten by them. Game was there in abundance, especially wild turkeys, which could be heard gobbling every morning and evening in the neighboring woods.

Brother George A. Smith said he wanted me to be his Nimrod and kill some game; so one afternoon, in company with

one of his men, I shouldered my rifle and left camp to be gone all night, taking provisions for supper and breakfast. Just as the sun set we heard turkeys flying up to roost, and on moving forward a few steps we saw them. There was a fine flock. They did not see us and we therefore decided to leave them undisturbed until morning. We moved a little to one side out of their sight, where we kindled a fire, ate supper and passed the evening in pleasant conversation.

Before the peep of day we were at the roost and took stations near each other behind trees. We waited in silence until it was light enough to see to shoot. Each of us then selected a turkey and fired at the same time. At the crack of our rifles my turkey fell. This shot only seemed to partially waken the others up. Our guns were soon reloaded and fired, when a second bird fell near our feet from the effects of my shot. The flock was now completely aroused, and with outstretched necks peered in all directions to discover what was the matter. My companion became discouraged at his first shot and had reserved his fire. He handed me his gun with the remark: "Blame the luck! Take my gun; I can't hit anything," and before all had left I had fired his gun and brought the third to the ground. Being now in possession of three fine turkeys we lost no time in making our way back to the camp (though our load was so heavy as to make us sweat before reaching it), where we were complimented on our good luck.

About the middle of June our camp reached Council Bluffs, and on the 22nd of the month my brother, Jacob, and John D. Chase, with two wagons and four yoke of oxen, started down through the country to purchase provisions. On the 30th Captain Allen arrived at Council Bluffs and enquired for Brigham Young. With him were five men and a baggage wagon. Jesse B. Martin and I were out hunting lost cattle on that day and we met the captain riding on a horse a little in advance of his men, his sword hanging by his side. He asked us if we knew Brigham Young and whether or not he was in camp. We replied that we knew Mr. Young, but could not say as to his being in camp at that time.

The next day, at 10 a. m., a meeting was called; and if I remember right it was held at or near Elder Taylor's tent, where Captain Allen addressed the Saints. He stated that he was instructed by Colonel Kearney, who also was instructed by the President of the United States, James K. Polk, to invite the "Mormon" people to become volunteers in the service of the United States for one year to go and help take California. He wanted five hundred men who could be ready to march in ten days and join Colonel Kearney, who was already on the way to Santa Fe. Those who volunteered would receive pay and rations and all other allowances, the same as other soldiers, and at the end of the year be discharged and have all the arms, tents, camp-kettles, in fact, all the camp's accoutrements, thrown into the bargain.

President Young, addressing Captain Allen, said:

"You shall have your battalion if it has to be made up from our Elders."

He immediately arose from his seat and walked out, saying: "Come, brethren; let us volunteer!" and soon the full number was obtained, I being among the enrolled. It was, however, against my feelings, although I was willing to obey counsel, believing all things would work for the best in the end. Still it looked hard when I called to mind the mobbings and drivings, the killing of our leaders, the burning of our homes, and forcing us to leave the States. Uncle Sam took no notice of these things, but was glad to call on us to help fight his battles. To me it seemed like an insult; but there was one consolation,

and that was we had the promise of Brother Willard Richards that if we were faithful "not a man shall fall by an enemy; at least, there will not be as much blood shed as there was when Joseph and Hyrum fell at Carthage."

(To be Continued.)

THEY DECEIVE THEMSELVES.

BY DANIEL TYLER.

OUR official enemies claim to believe that the many prosecutions and persecutions they heap upon the Saints are evidences that the cause of God is weakening and that we will soon yield to their oppressions and renounce a vital principle of our holy religion. They try to persuade themselves that might is right, no matter how cruel and wicked, and that God will not interfere to relieve His favorite people from their cruel and ruthless persecutions. Like Napoleon I. they say that "heaven is on the side of the heaviest ordnance."

I regret to say that there are some who call themselves Latter-day Saints, who think that the Church might give up just a single principle of our holy religion—that of celestial marriage—rather than suffer so much persecution and wrong. To all such I would say: O, ye of little faith! Do you not know that God revealed this sacred principle as a stepping-stone to eternal life and the exaltations among the gods in the resurrection of the just, that He might raise a righteous seed unto Himself?

There was a time on this continent when the Lord revoked the practice of plural marriage because of the wickedness of those who claimed to belong to the Church of God, for the reason that He could not raise a righteous seed from that corrupt people. He told them at the same time that if in the future He determined to raise a righteous people unto Himself, He would command His people to enter into that eternal covenant. This is as much as to say that He could not raise up a righteous seed unto Himself without that sealing power. He never did so; and judging the future from the past, we may justly conclude that He never will, especially when we remember that he has said His people are damned if they do not enter into and abide in that portion of the celestial law.

As to the vain hope of our religious persecutors, including government officials, that they are destroying it, their efforts will amount to no more than the wind which waves the sturdy oak and causes the roots to sink deeper into the earth and give a greater strength and vitality to the whole tree. The Bible, Book of Mormon and Doctrine and Covenants all foretell the severe trials and persecutions of the Saints in the last days. John, the revelator, saw our day, and said:

"Satan hath come down among you, *having great wrath*, knowing he hath but a short time."

Yet, no matter how many individuals weaken and deny the faith, the Kingdom of God is set up for the last time and will never be thrown down nor left to another people. This is a decree of the Lord which is firmer than the rock of ages.

LET not any one say he cannot govern his passions, nor hinder them from breaking out and carrying him into action; for what he can do before a prince or a great man, he can do alone, or in the presence of God, if he will.

FOR OUR LITTLE FOLKS.

MISCHIEF PUNISHED.

FREDDIE and Jimmy were brothers. Like boys of their age are very often, they were too small to do much work; but they were just large enough to do lots of mischief. There was nothing around their home but what they would meddle with; and very often they would annoy their parents by prying into things that they were told to keep away from.

Sometimes one of them would climb a tree, and get upon a small limb that would break under his feet, and down to the ground he would fall, often receiving some pretty bad bruises and scratches.

One day the boys' father came home with a hive of bees, which he placed under a shed made for the purpose. As soon as the hive was set in its place the mischievous boys were warned to keep away from it. They never had seen a hive of bees before, and did not know what dangerous little creatures the bees were. The next day after the hive was placed in the shed they were both out quite early in the morning. The first thing they did was to run to the hive, to see what the bees were doing. At first they were a little afraid, thinking it might not be safe to go very close. The bees had not yet begun to stir at this early hour, and everything about the hive was quiet. One of the lads got a long stick and pushed the end of it through the little door of the hive, thinking to awaken the inmates.

In a few moments a number of bees came darting out to see what was the matter. The boys did not feel much alarmed at this, as they did not think the bees could harm them.

But presently young Jimmy began to scream and run towards the house. A bee had stung him on his neck, while at the same time another bee ran his sharp lance into Freddie's thumb. This made him dance and squirm with pain. He did not run to the house, however, for fear he would get a scolding, as he had been told to not meddle with the hive.

For some time after this the two boys were very careful about how they acted; but they soon forgot this painful experience, and again they were as full of mischief as ever.

In the course of time the boys became large enough to attend school and to do many small jobs for their parents after school was out. They now had but little time in which to do mischief, and they became very obedient children.

In after years they profited by the experience they had with the bees. When ever they were

tempted to disobey counsel this sad incident would come to their minds, and caused them to act with care, thus saving themselves from many troubles.

The following was the form of the Lord's prayer in the year 1300: "Fader our in hevne, Halewayed be thi name, Come thi kingdom, Thi will be don as in hevne and in earth, Oor uch dayes bred give us to-day, And forgive us our dettees as we forgiven our dettours, and lede us not into tempa-tioun, Bote delyvere us of yvel. Amen."



ANSWERS TO QUESTIONS IN NO. 4.

1. When did Joseph receive the next heavenly visitation? A. On the 21st of September, 1823.

2. Who appeared unto him at this time? A. The angel Moroni.

3. What announcement did he make concerning the gospel? A. That the time was at hand for it to be revealed in its fullness, and preached in power unto all nations.

4. What did he tell him about a certain hidden treasure? A. That there was a book, written upon gold plates, buried in the ground.

5. What was it to contain? A. An account of the people who lived in former days upon this continent, also the fullness of the everlasting gospel.

6. What were hidden with it? A. Two stones in two silver bows, which were fastened to a breast-plate, and were called the Urim and Thummim.

7. Of what use were they? A. God had prepared them for the purpose of translating the book from the language in which it was written into English.

8. What charge did the angel give him concerning these treasures? A. That after he had obtained them he must not show them to any person unless the Lord commanded him to do so.

QUESTIONS ON CHURCH HISTORY.

1. Where did Joseph remove to after he obtained possession of the plates? 2. Who came there to see him after he began to copy the characters and translate them? 3. What did he do with some of the characters which Joseph had drawn off, and the translations of them? 4. What did he do after he examined them? 5. What did he do when told that Joseph had the plates revealed to him by an angel of God? 6. What did he tell Martin Harris he would do if he would bring him the plates? 7. When Mr. Harris stated that part of them were sealed what was his reply? 8. Quote a prediction of this incident, and state where it can be found. 9. To whom did he take them afterwards?

CONUNDRUMS.

Why is a room full of married folks like an empty room? Because there is not a single person in it.

Why is a palm tree like a chronologer? It furnishes dates.

THE SOUL OF THE BABY.

BY LULA.

One little head full of all sorts of things;
Two little feet that balance on springs;
One little nose that is fashioned just right;
Two sparkling eyes that are wondrous bright;
Two little ears that must listen and hear;
Two loving arms to hug mamma dear;
Two downy cheeks that are red as a peach;
Two chubby hands with five fingers on each;
Or four dimpled fingers and one dimpled thumb;
Two rosy lips that can say "Papa's come!"
Two rounded knees that bend meekly each day,
At morn and eve as we all kneel to pray;
One body filled with one spiril so sweet
Forms the pure soul of the baby complete.

The following named persons have sent answers to the questions on Church History published in No. 4: F. Pickering, H. C. Blood, W. J. C. Mortimer, Martha Terman, Alice Crane, S. Stark, C. Alsen, D. W. Evans, Hannah Grover, D. E. Coleman, H. T. Ward, G. M. Ward, Avildia Page, I. Fisher, Lizzie Hatch, Jane Welch, W. E. Cole, S. E. Cole, H. H. Blood, W. D. Dixon, Eliza Morgan, J. R. Morgan, W. L. Worzencroft, Eleanor Harper, Marinda Monson, G. Rasmussen, J. Folkman, Allie Young, Jannie Smith, Mary E. Chandler, R. A. Turner, Susie S. Coleman, Dencey Terry, E. V. Bunderson, Rosie M. Sedgwick, Louisa Johnson, L. R. Anderson, S. P. Oldham, H. Muir, G. E. Court, W. N. Draper, May Merrill, M. B. Andrus, Elizabeth Andrus, Louie Kimball, Ina Pomeroy, C. Shippen, Elizabeth S. Zundell, O. Jorgensen, Nephi Otteson, Etta M. Huish, L. A. Burnham, N. Andrus, Mary A. Crookston, Alice A. Keeler, G. Robertson, Jr., F. W. Kirkham, J. E. Bunting.

THE answer to the Enigma published in No. 4 is A BOOK. We have received a correct solution from C. L. Berry, Salt Lake City.

"Have you ground all the tools right, as I told you this morning, when I went away?" said a carpenter to a rather green lad, whom he had taken for an apprentice. "All but the handsaw, sir," replied the lad, promptly. "I couldn't get all the gaps out of that."

AN INTERESTING JOURNAL.

BY WILLIAM CLAYTON.

(Continued from page 60).

DURING all these troubles and excitement the Saints did not cease in the least their exertions to build the temple. The work continued to move on with the usual vigor.

Several circumstances pertaining to the temple occurred during this time, which I now proceed to notice:

Willard Richards, the recorder, having in the early part of June obtained permission from the President to go to the East to get his family, made preparations to depart upon this journey. On the 29th of June he transferred the "Law of the Lord" and books belonging to the temple to the care and charge of William Clayton. One or two days later Elder Richards started away.

About nine o'clock on the evening of Saturday, September 3rd, the President was at Bishop N. K. Whitney's, but was about to leave that place to go to Edward Hunter's. He called William Clayton to him and said:

"Brother Clayton, I want you to take care of the records and papers; and from this time I appoint you Temple Recorder; and when revelations are to be transcribed, you shall write them."

This was done because Elder Richards had more work than he could attend to, he being engaged upon the Church History, which the President was anxious should progress as fast as possible.

While President Joseph was concealed at Father Taylor's, Elder Cahoon and some others went to visit him. He gave them many glorious instructions, and in his conversation requested Brother Cahoon, as soon as he should return home, to call upon the Saints to put a temporary floor in the temple, that we might be enabled to hold our meetings within its sacred walls.

Accordingly, on Sunday, the 23rd day of October, the committee laid before the Saints the President's request and called upon them to begin work on the morrow to accomplish this object.

On the following day the brethren began their labor on this temporary floor; and on Friday, the 28th, the floor was laid and seats were fixed ready for meeting.

On Sunday, the 30th, the Saints held the first meeting in the temple, and were addressed by Elder John Taylor, one of the Twelve Apostles. It was expected that the President would be there himself; but he was sick and unable to attend.

This movement added a new stimulus to the work; and the hearts of all the Saints seemed to be filled with joy and gratitude for this privilege.

The Prophet, before he went up the river, had called upon the members of the Temple Committee to come together to have a settlement.

On Saturday, October 1st, they met at the President's house, he being sick. The recorder and Bishop N. K. Whitney were present.

Some reports had been circulated to the effect that the committee was not making a righteous disposition of property consecrated to the building of the temple, and there appeared to be some dissatisfaction among the laborers on account of these reports.

After carefully examining the books and making inquiry into the entire proceeding of the committee, President Joseph

expressed himself as being perfectly satisfied with the committee and its work.

The books were balanced between the Trustee-in-Trust and the committee, and also each individual account was carefully examined.

The wages of the Trustee-in-Trust, the members of the committee and the recorder were also fixed by the President; and it was agreed that each should receive two dollars per day for his services.

The President remarked that he was amenable to the State for the faithful discharge of his duties as Trustee-in-Trust, and that the Temple Committee was accountable to him and to no other authority; and that no notice must be taken of any complaint unless it were properly brought to him, when he would make things right if any change were needed.

The parties separated perfectly satisfied, and the President said that he would have a notice published stating that he had examined the accounts and was satisfied. This notice appeared in the *Times and Seasons* of October 15th, 1842.

At this council it was also agreed that the recorder's office should be removed to the Committee House near the temple for the better accommodation of the business.

Accordingly the committee built a small brick office for the recorder; and on Wednesday, November 2nd, the recorder moved his records, books, papers, etc., to the new office and began business there forthwith.

Brother James Whitehead was called into the office on the 11th of June to assist in keeping the books; and from this time forward the business continued to increase and contributions came in plentifully.

(To be Continued).

THE LOST FOUND.

FIFTY or sixty years ago, it was the custom for gentlemen wishing servants to visit the emigrant ships as soon as they arrived in port. Selecting the man or woman who pleased them they would pay his or her passage money, about seventy or eighty dollars, to the captain, agreeing to give the servant clothing and board, and at the end of three years' service, twenty or thirty dollars.

One day a gentleman, a man of fortune, residing in Philadelphia, went on board an emigrant ship to hire a girl, or "purchase her time," as it was then called. He selected one and was shown her father. The old man was anxious to go with his daughter, and after some persuasion the gentleman purchased her time.

"Well, now," said the old man, "here's my old wife: take her also."

There was something so attractive in the countenance of the old woman that the gentleman bought her time.

Going together to the registrar's office to complete the bargain, the gentleman was surprised to find that the name which the emigrants gave was spelt and pronounced like his own. Inquiries ended in his discovering that he had bought the time of his own father and mother.

When six years old, a son of the old folks had been taken to America by a gentleman and they had lost all knowledge of him, indeed, they had almost forgotten they had a son in America. They recollected, however, that the boy had a mark upon his shoulder. The newly-found son was stripped in the office, and, to the great delight of the aged couple, there was the birth-mark.

AFTER EXILE.

BY VASSILI.

CHAPTER II.

VLADIMIR relinquished the arm of the frightened princess, and in a moment she was gone.

He turned away sick at heart; not so much because of the dreadful physical punishments which might be in store for him, as because of the exanishment of those tender yet proud brown eyes which had last shone upon him.

Slowly he wound his way among knots of beauties and gallants until finally he stood alone beneath the central dome of the conservatory. He was overarched by a shadowing banana tree; and, toying idly with its flaming blossoms, he mused upon the new factor in his existence. He did not even remember his physical danger. He only recalled a face of beauty, with eyes of unfathomable depth.

His lovely companion had not revealed her name during their delightful promenade. Such a revelation was not necessary. Even before the czar's messenger had accosted the lady as Princess Olga, Vladimir had known that he was in the society of that famous beauty. The fact is that when he stood before his monarch, that thrilling side-glance from pitying eyes had taught him the truth. For once the resounding formality of the Russian court had been utterly overlooked. These two people knew each other—that was enough.

While he thus mused he was approached by a messenger, who handed him a sealed note. Vladimir broke the official water hurriedly and read as follows:

"Sir—

"Our imperial master graciously forgives your awful offense upon this sole understanding: that you shall quit St. Petersburg within twenty-four hours. After five years of foreign travel—which I trust may teach you what you lose by an exchange of Russian civilization for the barbarism of other lands—you may return and ask pardon.

"—— MINISTER."

What! quit the czar's realm and with his departure lose the new-found Olga! A protest—angry and suicidal—sprang to his lips. Fortunately he was alone and his passionate exclamations were unheard.

But he made the solemn determination that he would not depart, let fate do its worst. At least, he would not leave unless dragged in chains.

That night, to gain a temporary refuge and to obtain time for thoughtfully maturing some plan for the future, he hastened to his own magnificent country house on the contiguous island of Aptekarskoi. This palace, with its internal and surrounding wealth, had belonged to his mother; and when the confiscation of the General Feodor Pobjarsky's estate was made under order of the Emperor Nicholas, this beautiful and costly villa had alone been spared. Vladimir's mother did not long survive the shock of her beloved husband's banishment, and when the boy was but eighteen years of age he was alone in the world, with an unwieldy estate and a mighty title.

Vladimir would not even have sought this temporary retirement, for he was naturally an impulsive and hot-headed youth, but his army discipline had taught him method and besides, his love made him cunning. He knew that he could spend one day near the Winter Palace, in his proper person, without getting into the hands of the police.

His thoughts were troubled. But of one thing he was certain, he would first of all endeavor to gain an interview with Princess Olga. His subsequent conduct must be governed greatly by her reception of his addresses.

To accomplish his purpose he conceived a daring scheme. On the night following the czar's ball he disguised himself as an imperial courier and went dashing through the grand streets of the city. He knew the palace of the Count Nestor Ivanovitch, on the Nevski Prospekt. Thrice he passed it in his flying sledge. It was brilliantly-lighted but silent. No guests came nor went. The mansion stood far back from the avenue; but after his eye had opportunity to note the details, he saw dimly a single sleigh standing near the side entrance. This was the door leading to the count's offices; and Vladimir concluded that either Ivanovitch had an official visitor or he himself was about to leave the palace on business. Hope sprang in the soldier's heart; and, concealing himself and his sledge as much as possible under the trees which lined the avenue, he awaited at a little distance to see who should emerge from the gates.

He had not long to remain inactive, for soon the jingle of bells approaching from the palace caught his ear; and a moment later a sleigh dashed out upon the avenue. Then he heard the words distinctly spoken:

"To the office of the minister of police."

It was the count's voice; and without waiting to learn anything more, Vladimir quickly made his way to the official entrance of the mansion. Here he boldly demanded the count, when the obsequious serviant stated that his master had just left the palace, and had gone to some place to the servant unknown. Vladimir abruptly ordered:

"Then request your mistress, Princess Olga Ivanovitch, to give me audience at once."

The astonished domestic hesitated at this unusual demand; but the pseudo-courier threw back his fur coat and revealed the military uniform, at the same time saying:

"It is in the name of the czar."

Without any further delay the servitor departed, and the lieutenant was left standing in the softly-lighted, warm library.

After a brief space of time, amazement in her face at such a strange summons, Olga appeared at the door.

(To be Continued.)

PLAYING ON NO STRING.—Paganini, the wonderful violinist, used to play upon one string. An anecdote of him shows how he played upon no string at all. One day a great lady in Rome said to him, "Signor Paganini, I understand that you can execute an air on one string of your violin."

"Madam, you have heard the truth," replied the great virtuoso.

"Will you allow me and my friends to hear you?"

"Certainly."

So the great lady gave a reception, at which Paganini was invited to perform his violin trick. After playing a selection upon one string, Paganini was thanked by his hostess, who said, "Now, Signor Paganini, as you do wonders on one string, can you perform on no string at all?"

"Most assuredly," answered Paganini.

The lady asked if he would do so for her, and he gave his consent. A day was set, the great lady invited a number of friends to witness the miracle. When all were assembled, Paganini failed to appear. News came soon that he had that day left Rome.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, MARCH 15, 1886.

EDITORIAL THOUGHTS.

MANKIND cling to the earth and set their affections upon its elements. It is very strange that we should become so much attached to things which we know will perish, and which, when we go away, we know we cannot take with us.

Death brings all men to a common level; the powerful prince and the mighty conqueror, when death comes, are reduced to the same level as the humblest laborer and the commonest beggar. All their glory, their riches and luxuries they must leave behind. Even their bodies must be reduced to their native elements, and being a part of the earth, remain on it.

Men spend their lifetime in heaping up earthly substance; death comes and they have to leave it all behind. The fruits of their labor of long years are thus left for others to enjoy or to waste. They take nothing of all their hard earnings with them; and yet, with all this knowledge constantly before them, generation after generation of men spend their time and devote all their energies in endeavoring to amass riches. Is it not strange, and could we believe they would do so, if we did not have their conduct constantly before our eyes?

It is this tendency of human nature that gives Satan the great power which he has in the earth. He appeals to men through their outer senses. It is by the gratification of them that he tempts them. Money is tangible and can be handled; with it men can purchase those things which gratify their bodily wants and their luxurious desires. They shut their eyes to the future and determine to enjoy the present; but those things which are spiritual are not perceived by the outer senses; they are only comprehended by the spirit, and to be comprehended by the spirit, men must have faith and seek for the spirit. They are not palpable to the touch nor tangible to the outer physical senses. To perceive them men must look with the eye of faith.

Lazarus, the poor man, who fed upon the crumbs which fell from the rich man's table, might have been filled with a holy joy and peace which could not be described; but who, that did not understand these things, could have said that he was happier than the rich man whose crumbs he ate? The most of men, in looking at the two characters, would have been disposed to admire the position of the rich man and to envy his seeming prosperity; while they would have looked upon Lazarus with pity and, perhaps, disgust. But it is an extraordinary fact, that of the two men, according to the words of the Savior, Lazarus was the richer, the more prosperous and the happier. He evidently had bestowed pains in laying up heavenly treasures, and had bestowed little or no thought upon the perishable things of the earth.

Men of the world cannot comprehend men of God. To the former the latter appear to act like fools; they see that they care but little for the riches and comforts of this world, from which they themselves derive so much pleasure and enjoyment, and are frequently content to live in poverty and be despised by

the world at large. These men of the world appear to be unable to understand why they should do this, yet the one who thus appears to place no value upon earthly things is laying up true riches, which in days to come he will find of great benefit and imperishable.

A man who accumulates wisdom and knowledge enjoys much happiness in doing so, and can carry these blessings with him when he leaves this world, for they do not remain with the body; they do not belong to the earth nor are they a part of its elements, but belong to the spirit, and will be with it eternally. Men of God in all ages have understood this and have acted in accordance therewith. They have looked beyond this life, with its transitory enjoyments and pleasures, and have sought after the true riches with which they would not have to part when they laid down their mortal tabernacles.

To the Latter-day Saints it is promised that they shall have eternal riches, and they will have the riches of the earth also; but they must not place their affections upon the latter. They must use all that God places in their hands for the carrying on of His work and the accomplishment of His purposes.

WHAT MONEY CANNOT DO.

WE are reminded of the ignorant rich man who, when told by his daughter's tutors that the girl wanted capacity, ordered them to supply her with it and name the price. "Capacity!" says he, "buy her one, then! She shall have everything she wants and I'll foot the bills."

But wealth can never purchase talents, nor can it refine a vulgar character. Money can buy a great many things, but it will not buy what makes a gentleman. If you have money you can go to a shop and buy clothes. But hats, coats, pants and boots do not make a gentleman. They make a fop, and sometimes they come near making a fool.

Money will buy dogs and horses, but how many dogs and horses do you think it will take to make a gentleman?

Let no boy, therefore, think he is to be made a gentleman by the clothes he wears, the horse he rides, the stick he carries, the dog that trots after him, the house he lives in or the money he spends. Not one of all these things do it—and yet every boy can be a gentleman.

He may wear an old hat, cheap clothes, have no horses, live in a poor house and spend but little money, and still be a gentleman. But how? By being true, manly and honorable; by keeping himself neat and respectable; by being civil and courteous; by respecting himself and respecting others; by doing the best he knows how; and finally, and above all, by fearing God and keeping His commandments.

In infancy, the mind is peculiarly ductile. We bring into the world with us nothing that deserves the name of habit, are neither virtuous nor vicious, active nor idle, inattentive nor curious. The infant comes into our hands a subject capable of certain impressions, and of being led on to a certain degree of improvement. His mind is like his body; what at first was cartilage, gradually becomes bone. Just so the mind acquires its solidity; and what might originally have been bent in a thousand directions, becomes stiff, unmanageable and unimpressible.

AN ITALIAN SHEPHERD.

THE life of a shepherd in sunny Italy is considered by a great many to be very romantic and filled with pleasure; not in the least worthy of comparison with the life of one similarly employed in this country. But when one visits that country where poverty prevails to such an alarming extent, all romance vanishes and the stern fact is met that such a life has but very few pleasures connected with it.

Notwithstanding the many hardships attendant upon such an occupation there is much time which the earnest seeker after knowledge can most profitably employ, and examples are not lacking of those who, engaged in this pursuit, have risen into prominence through diligently employing their time in the acquisition of knowledge.

In our engraving we see the position which Guido Reni, a noted Italian painter of the sixteenth century once occupied. He was born at Bologna, Italy, in 1575, and was destined by his father, who was a flute player, to become a musician. In order to satisfy his parents he applied himself during part of his spare time to the study of music, but his inclinations were for painting, and much of his time when in the open fields was employed in drawing pictures or imitating the exquisite coloring of flowers. He endeavored to hide from his parents the efforts he made in this latter direction but they finally discovered the bent of his genius, and his father, not without some misgivings, placed him in the studio of Denis Calvart. This step never caused any regret, for the youthful artist's uncommon talents coupled

with his great application soon made him the best pupil in the school.

While yet at study a dispute arose between two different schools of painting concerning the respective merits of each. Guido adopted the style which was most agreeable to him, but because it was different to that which his first teacher had adopted he became mixed up in the annoyances and vexations attending the rivalry. He escaped, however, many difficulties

by his wisdom and moderation and his seeking to avoid rather than court disputes.

His progress was very rapid in his chosen profession, and when he went to Rome, the beloved city of artists, he found that fame had preceded him. Work was given him in great abundance, and his readiness and quickness for performing the same were so great that he would soon have become quite opulent had he but restrained his passion for gambling.

While at Rome he was awarded a piece of work, which a rival in art, Caravaggio, had expected to receive. No sooner had this latter heard of what had happened than he sought Guido, whom he hated, and he then insulted him. Guido replied in words no less angry when Car-

avaggio, whose anger deprived him of reason, seized a sword, and wounded his opponent badly in the face. Scarcely had he recovered from his wound and recommenced his labors when his rivals were again aroused and calumniated him so that he decided to leave Rome. He returned to his native city where he was received with great cordiality, but he was soon recalled to the great city by the pope himself.

Here in the midst of his great prosperity, he gave himself



up to his passion for gambling at which he lost vast sums of money and finally when fortune failed him he borrowed money from his friends as long as he could. Age now came upon him and his powers failed. Thus died in poverty and misery in 1642, a man who might have been the happiest in all Italy.

THE WORKING CLASSES OF GERMANY.

BY C. H. W.

IT is an established fact that the laboring class in Germany are treated but very little better by their employers than the negroes used to be by their masters in this continent.

Social intercourse is out of the question altogether, and the treatment regarding labor and food does not come up to that extended to the negro. A negro cost a good deal of money, and upon the principle that the owner of a good horse will take good care of him; so did the planter take good care of his slaves.

In Germany laborers are plentiful and do not cost any money. You can hire a first-class hand for from thirty to forty dollars and board for a year. A first-class girl to do housework for about twenty dollars and board for a year. Bargains are invariably made for the year and during this period a servant is expected to be on hand both day and night. No visiting at night as is customary here with us; the servants are not allowed to leave the house without permission. The girls after having cleared up their supper dishes have to work the spinning-wheel until about ten o'clock, or do knitting, sewing, darning or anything else the house-wife may desire.

Girls also perform a great deal of farm labor, such as cleaning out cow-stables, milking, loading manure and spreading it, making hay, binding grain and loading and stacking it; also in the Winter season they help thresh the grain which is usually done on the barn floor with flails.

The food for the servants is invariably coarse and plain, and where only a few of them are employed, is served generally in the kitchen. On large estates a dining-room is provided adjoining the kitchen. These kitchens are by no means warm and comfortable as ours are. Stoves are not used for cooking. A sort of elevated fire-place with several small holes in it is provided on account of economy, fuel being very scarce and costly. The floor is either brick or flags, and consequently not very warm to a person's feet.

The sleeping apartments for the men are small rooms with clay floors and often no ventilation, close to the horse and cow-stables, this being a convenient arrangement in case of anything going wrong with the animals during the night. Animals cost considerable in that country and must be looked after. The girls generally have a place in which to sleep adjoining the kitchen, which is called an "alcove." I mentioned above that living rooms are prepared on large estates for the hired help; I may be interesting to give a description of one of these.

I will first state that in the northern part of Germany there are very large estates which are worked by the owners themselves instead of being leased in small parcels. On some of them are kept from a thousand to twelve hundred cows. These are pastured in the summer and stabled in the Winter, which means in that country six months out of the twelve. They are also milked twice a day. The reader can readily imagine the

number of hands it must require on such a place to perform the necessary labor, when he takes into consideration the immense amount of feed (hay and grain) it takes to keep all these animals; also the number of horses necessary for such a business, in order to cultivate such an enormous tract of land. Some of the hands engaged are married and live in small huts with clay or brick floors and receive a daily wage of about twenty cents, with the privilege of keeping a goat, a pig and a few chickens, provided they can manage to secure feed for them without infringing on the proprietor.

The remainder of the hands are hired by the year, men and women, and consequently receive board. The dining-room and kitchen to accommodate such an army, of course have to be very large and provided with the requisite conveniences.

Gruel, soups of all kinds and color, pork, potatoes and rye bread are the main diet, hence the kitchen is furnished with large boilers built in brick, to do the cooking and supply the needed hot water for cleaning purposes; also with a large oven to bake the bread required. This oven will bake enough at once to last for at least thirty days.

Germans think fresh bread is not healthy.

The dining-room is furnished with stationary tables and benches made of heavy oak plank. As a matter of economy and to save the use of dishes, large bowls are carved out at different distances in the centre of these tables, which serve to hold the victuals, whether liquid or solid; then around the edge of the table smaller ones are made to serve as plates. All the food is eaten from these and no plates or dishes appear on the table. Knives and forks are not needed, wooden spoons only are furnished. These are never washed, because warm water spoils them by making them rough. After eating they are licked clean with the tongue and stuck into a rack, or leather strap fixed for that purpose on the walls of the room. Every person has his own spoon. If anyone wishes to use a knife he must carry it in his pocket. Hands were made before forks, hence no necessity for these articles.

As soon as the food is served or poured into these troughs a bell is rung and you can see men and women coming from all directions crowding into the dining-room, each one helping himself, without any ceremony whatever, just like so many hogs.

After the meal is over, the dogs generally, who have been waiting patiently outside, assist in cleaning up and washing the table; the finishing touch, however, being given by the kitchen girls.

It is an interesting sight to witness, and one for which every German should blush with shame. To see the laboring classes treated, as above described, in a land that boasts of its high state of culture and civilization is unpardonable. Still, so it is, and I have often thought when seeing the condition of the poor, what a blessing to them it is that they know of nothing better.

As a matter of course where people are treated in this manner their higher natures are not cultivated, but only the animal part of them; hence, a great deal of wickedness and corruption are practiced. Licentiousness and promiscuous intercourse are the order of the day, and the statistical reports of Germany show that one half of the children born in that country, are illegitimate.

I have often wished that our boys and girls could have a glimpse at the state of affairs I have tried to describe. I think it might prove beneficial to some of them at least and would have the tendency to make them appreciate their homes to a greater extent than they do at present.

A MYSTERIOUS PREACHER.

BY H. BELNAP.

(Continued from page 76.)

ON another occasion Mr. Edge pronounced the secret societies as being man-made institutions through which the devil operated. In referring to Masonry, he said, "Although this institution dates its origin many centuries back, it is only a perverted priesthood stolen from the temples of the most High." After giving several Masonic signs he testified that Jesus Christ Himself was the chief and master Mason.

In order to give a better understanding how he explained the prophetic visions of ancient men of God, we will refer to a favorite text of his when contrasting the powers of God and the world; and the length of time Satan should bear rule. *Rev. II: 1-3.*

"And there was given me a reed like unto a rod; and the angel stood, saying, rise and measure the temple of God, and the altar, and them that worship therein.

"But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months."

The inner courts he explained as the courts of God filled with the brightness of the Lord's glory. The outer courts as the kingdoms of this world that had been placed in the hands of the Gentiles. In like manner he explained the wheel within a wheel. The time the Gentiles should possess the outer kingdoms he positively declared would expire in this generation, after which Jesus Christ would rule.

By this time many of the professed followers of the meek and lowly Jesus, together with the pious Free Masons began seeking his life. One reverend divine went so far as to hire a gang of lawless men to hunt him down and shed his blood before sleep should overtake them. This movement compelled Mr. Edge to confine his labors more particularly among those who were his friends. However, many who were friendly at first began dropping off as popular feeling against him became more intense.

The course pursued by Mr. Edge in the beginning enabled him to reach all classes of people. Hence to-day many who severed their connections with the churches are looked upon as infidels because they believe not the dogmas of to-day noting the difference between them and the doctrines of Christ, as laid down in the divine scriptures.

Those who were indeed his friends by this time gathered around him and desired baptism. He answered them in these words, "I would not baptize a man for my right arm."

One then said, "You have not the right to baptize, then?"

Mr. Edge replied, "If I have not, others have," and he promised that all who so desired he would organize into a church of brotherly love after the apostolic order.

This proposal met their approval and some sixty persons assembled together when he laid his hands upon their heads and blessed them, as they supposed for the reception of the Holy Ghost. He then selected one from among them to take charge of their prayer-meetings.

Mr. Edge was not a man of many words outside the pulpit, and when he did converse with his fellow men it was mostly upon religion. "For," said he, "my Father's business is too urgent for me to trifle with political affairs."

When it could be so arranged he held from one to three meetings a day. He did his own singing, preaching and praying without even showing the least sign of hoarseness. He ate, on an average, only one meal per day.

Mr. Edge circulated the news that on a certain evening he would deliver one discourse in behalf of the devil. Although popular feeling by this time was very much against him, hundreds of people, through curiosity, came to hear this peculiar sermon. When the evening came the house was packed to its utmost capacity.

On arising to speak the preacher read the following verses for a text. *Matt. iv. 8, 9.*

"Again the devil taketh him up into an exceeding high mountain; and sheweth him all the kingdoms of the world and the glory of them.

"And saith unto him all these things will I give unto thee, if thou wilt fall down and worship me."

He then assumed the attitude of the devil; and gave his audience to understand that every word spoken by him was the same as if Lucifer had said it himself.

After showing from his text that this whole world was under his direct command, he portrayed the many beauties and pleasures that were at his disposal. He then eulogized them very much upon the course they were pursuing. "I am not so particular," said he, "how you obtain money, but the idea is, get it."

He said to his assembly that should one of them have a horse to sell, his advice as the devil, would be to take him into the back yard for a few days and there feed him well on the best of buck-skin, then to bring him out into the road prancing on his hind feet, take him down in town, meet some old gentleman that knew nothing about a horse and obtain two prices for the animal, then the thing to do was to return to one's comrades and brag how nicely it was done.

He advised the young people not to live such a penurious life, but to dress in the height of fashion; ride behind fine horses, be free with the opposite sex; and if, perchance, one of those fair daughters should be ruined, cast her aside to wallow in disgrace the remainder of her days, while the gentleman who perpetrated the foul deed should be held up as a cunning fellow.

His advice to the reverend divines was to make long prayers, pull straight faces, pretend righteousness, preach sympathetic and grave-yard sermons, deceive every man's wife they possibly could, and be sure not to forget to steal the virtue of every fair maiden who should come within their grasp. In fact to go on just as they had been doing. "For in reality," said he, "my kingdom is yours."

And thus he went on keeping the audience in a continual titter for about one hour and a half while he portrayed the various crimes in society as being just the thing they ought to do. At the expiration of this time he stepped forward, threw his hands down by his side and exclaimed, "Get behind me, Satan!"

Every countenance was immediately changed and breathless silence reigned. He then began rebuking these actions in the name of the Lord Jesus Christ, and called upon every one to repent and turn unto the true and living God, or damnation would be theirs.

(To be Continued.)

PRAYING frequently helps to praying fervently. Be assured it is better to wander in prayer than to wander from it.

OUR TERRITORY.

BY Z. B.

THERE is, perhaps, no place in the United States that excels the basin of the Great Salt Lake as a fruit-growing district; not only in its wonderful yield, but also for the excellence of the fruit. Fruit-raising has become an important industry and is a source of great wealth to the Territory. South of the rim of the basin is a country peculiarly adapted to vineyards and the manufacture of raisins and wine. But there are two reasons why it is not properly developed in this respect: First, there is no market for the fruit on account of isolation; and none for the wine because of the proverbial temperance of the "Mormon" people, who occupy the southern part of the Territory almost exclusively.

Shrubbery, flowers and lawns are rapidly adopted as a means of beautifying the homes of our people; every year witnesses the beginning of innumerable new plots set apart for their cultivation, and while there can be no estimate made of this branch, its value is a potent factor when affecting the sale or purchase value of a home. Millions of dollars, unaccounted for, except as they please the eye and gladden the heart of the beholder, have been thus expended in our principal cities and towns.

Following is a table upon the horticulture of Utah for 1875. At that time there were in

Apples,	3,935	acres	yielding	358,277	bu., or	90	bu. per acre
Pears,	128	"	"	10,560	"	75	"
Peaches,	2,687	"	"	330,535	"	120	"
Plums,	259	"	"	43,585	"	165	"
Apricots,	305	"	"	11,160	"	145	"
Cherries,	62	"	"	4,661	"	75	"
Grapes,	541	"	"	3,409,200	lbs. or	6,260	lbs.

The total number of acres devoted to this branch of industry at that time was 7,920. We are safe in concluding that the average has been at least doubled, and certainly the quantity and quality of fruit increased and improved in a much greater ratio since that time.

Next to mining, stock-raising has brought to the Territory more ready interchangeable wealth than any other branch of industry. So ready has been the sale of stock in years past that the country has been literally drained of cattle, until the price has reached such a figure that the next turn must certainly be downward. Yet there is another cause which has greatly militated against the extensive rearing of cattle and horses in recent years, and it is the numerous herds of sheep that have been brought in and grazed on lands that were formerly devoted to cattle, etc. And it is a well-known fact that the two cannot live together because of the utter ruin which sheep work to grazing lands where they are kept for any length of time. However, it is perhaps fortunate for those who have retained their interests in stock raising that the country has been drained of the poorer quality that was so abundant, as it must be apparent to even the casual observer that in later years there has been a marked improvement in the quality of horses and cattle in our Territory.

Nothing has contributed more to the introduction of better-blooded stock than the raising of alfalfa, or lucern, which furnishes at once an abundant and valuable food supply peculiarly suited to the necessities of farmers and stock raisers who feed their cattle. Thousands of acres of otherwise useless land has been made to yield abundantly by the introduction of

this wonderfully-prolific plant, so familiar to all my readers. It is a question how we would do without it, so necessary has it become to our welfare and convenience.

The value in horticultural products in 1875 was \$1,170,248; animals, \$6,642,798; animal products, \$1,219,094; total, \$13,425,363.

As regards timber, Utah holds an intermediate place between the great timbered districts of the East and West. While we have none of those mighty forest plains of the East, of oak, hemlock, fir, spruce and a hundred other varieties that in some parts stretch for a hundred miles without intermission, and are so dense as to exclude the rays of the noon-day sun; neither any of those great mountain tracts of the West, covered with the finest specimens of redwood, cedar, fir and pine that shoot upward a hundred feet without a limb, and girt a hundred feet at the base, Utah is still provided with a liberal supply for home consumption; and in years past a considerable quantity of lumber has been manufactured for exportation. The chief varieties are red and white pine, balsam and in some parts limited growths of cedar. The best quality of white pine is practically clear, but does not equal the imported article. Common lumber ranges from \$20.00 to \$25.00 per thousand feet. There was always, until the introduction of coal, a plentiful supply of wood in the mountains for fuel, which comprised maple, oak and quaking aspen.

MANUFACTURES.

WITHOUT any, apparently, good reason why it should be so, Utah has made less progress in the manufacture of her own products into articles of utility for home use and exportation than Colorado. In this particular alone, and perhaps in mining, does Utah fall short as the superior of Colorado. And the admission is the more painful when we know that we have in unlimited quantities, the raw material for almost every branch of manufacture. Our mountains, for hundreds of miles north and south, at intervals of a few miles, are cut by deep canyons through which flow streams that would furnish power for a hundred thousand mills of unlimited capacity. What, then, shall we say? Is our failure the result of the want of capable men? Certainly not. While there is no sufficient reason apparent there are many extenuating circumstances. Repeated efforts have been made to establish manufacturing industries, and in this Brigham Young was always a leader; to his energy, determination and zeal for our material welfare we may trace what few industries we have. Our isolation has been in the past one drawback. But the chief one has been railroad discrimination. Colorado has had the aid of railway effort in the development of her manufactures. With Utah it has always been exactly the reverse. The policy of the only road that for years penetrated Utah was one of unfailing antagonism to her interests. Nebraska is being built up at the expense of Utah, Idaho and Montana. Its policy has been one of cheap freight rates on imports and high ones on exports; and this policy pursued for years by the Union Pacific is now taken up also by the Denver and Rio Grande, and has the effect to choke the very life out of any but the most skillfully-managed concerns. It has made merchandise of all kinds cheap; and Utah's people, with all their boasted love of home, love of union and community of interests, have not yet learned to second the efforts of their best commercial friends—the men who introduce manufactures among us.

Until we do learn that so long as an article of home manufacture can be had at a moderate price it is to our interests to use it to the exclusion of the imported article, even at an

advanced price, just so long shall we remain behind and at the mercy of others. The want of manufactures is the crying evil of to-day. There can be no doubt that with a patriotic, zealous support, home factories could be established in a few years that would require no favors.

The United States census returns for 1850 gave \$291,220 as the value of manufactures in Utah at that time. On the same authority it had increased to \$900,153 in 1860, and to \$2,343,019 in 1870. Similar returns published for 1875, by order of the Utah Legislature, showed that it had reached \$3,831,817.

TOPICS OF THE TIMES.

BY THE EDITOR.

WHILE going to fill a mission which had been assigned him, the editor of the JUVENILE INSTRUCTOR was arrested in the State of Nevada, the particulars of which have been given with some detail in the newspapers.

Upon leaving the Promontory, and on the way to Salt Lake City, the train on which he was placed was put in charge of the military. If the prisoner had been a conquered general, or a distinguished leader of a rebellion that had been captured, there could not have been more ridiculous military pomp exhibited towards him than was during the journey referred to. He was wounded through his fall, was helpless and lay stretched on a couch in the car which Superintendent John Sharp had kindly forwarded for his accommodation, and yet there was a squad of soldiers with loaded rifles around his couch and guarding the doors of the car. Peremptory orders were issued by the officer in command that no one should be allowed to enter or leave the car without his permission. The civil authority was for the occasion subordinated to the military, and Marshal Ireland appeared to have no authority whatever over the train or any of its passengers. Upon reaching Salt Lake City the military went through some evolutions and marched off, and the marshal appeared to regain his suspended authority.

When the military reached the Promontory and joined the marshal an attempt was made to start the special train with the party from there immediately for Salt Lake City. This would have brought the train into the city in darkness between three and four o'clock in the morning. Against this movement the prisoner protested, and a compromise was effected by arranging to have the train leave the Promontory at five o'clock, which would bring it into Salt Lake City about eight o'clock. As this would be in the daylight, when vehicles could be obtained in which to move, there could be no objection to such an arrangement. The anxiety that seemed to be entertained by all the officials to get to Salt Lake City in the dark had its origin doubtless in a fear that if the train went in at the regular hour, there would be tremendous excitement among the people and difficulty might occur. As it was, upon the arrival of the train a great many people were at the platform and a still larger crowd of people were at the federal court house.

The deep feeling manifested, and the many expressions of sympathy and kindness which were made, and the almost overpowering anxiety as to his welfare, made a deep impression upon the prisoner. For two hours he lay on a mattress in the marshal's office until arrangements could be made concerning bonds. A twenty-five-thousand-dollar bond was required as security for the charge of unlawful cohabitation for which he had been arrested and for which the indictment had been

found. The bond usually required in such cases has been fifty hundred dollars. While awaiting the completion of this business the prisoner was served with two more warrants, being two complaints for unlawful cohabitation; for these bonds of ten thousand dollars each were required. Brother Franklin S. Richards and Mr. Joseph S. Rawlins argued before Judge Zane, who sat in the marshal's office, against such excessive bail being demanded, urging that it was a violation of the federal constitution; but it was of no avail. Prosecuting-Attorney Dickson contended that the bail was not excessive, and, of course, Judge Zane took the same view. Thus bonds for forty-five thousand dollars were exacted!

In ordinary cases a bond of forty-five hundred dollars has been all that has been required for three charges such as these were—unlawful cohabitation. But in this case ten times that amount was required! This makes the case of the writer different from all other cases that have yet been dealt with in this Territory. It makes, as the lawyers say, "*sui generis*," that is, a case of itself, of its own kind, exceptional from all others in its character. But it is not only exceptional in this respect, it differs from other cases in the bonds that have been required of the witnesses. Three adult members of the editor's family were placed under ten-thousand-dollar bonds to appear as witnesses; his children were bound over in seven hundred and fifty dollars each for the same purpose. A young lady, who has no connection whatever with his family, but whom Mr. Dickson chose to suspect to be his wife, was put under five-thousand-dollar bonds as a witness.

What is meant by these extraordinary bonds being required in cases where the offenses rank no higher than misdemeanors, the utmost punishment for which in each case, if conviction should be secured, is six months' imprisonment and three hundred dollars' fine?

It is evident the prosecution think they have secured a victim. For three charges of unlawful cohabitation the accused is put under forty-five-thousand-dollar bonds, when if he were convicted upon all the charges for which he is bound over, the utmost punishment that could be inflicted would be eighteen months' imprisonment and nine hundred dollars' fine!

I do not believe a similar exhibition of tyranny and disposition to use power unlawfully in such a manner as this can be found either in the annals of American jurisprudence, or in those of any civilized nation of Europe. But it is not for the charges upon which he is arrested that he is to be punished. The prosecution openly state that they intend to make a case of polygamy against the accused, and if they make up their mind to do this the prisoner is helpless. Law and evidence have no weight with such courts as we now have in Utah. Let the prosecution determine that a man must be sent to prison for a certain length of time, and with the enginery of the law which they have at their control, and their packed juries, they can incarcerate him and all his appeals are in vain.

In this case the prosecution is credited with saying some very hard things as to the course that is intended to be pursued with the accused. If we may believe their statements they will destroy him if they can. Already they have shown their disposition in this direction by their treatment of himself and the witnesses; but it is a blessed thing to know that there is a limit to such men's power, and that though they may propose to do many things, there is a Power greater than theirs which controls their acts and which will make their wrath praise Him, and that which will not praise Him He will restrain.

The arrest and conviction of Brother Lorenzo Snow is a cause of great regret. His trial was a travesty of justice. But he is one of the Twelve Apostles, and, therefore, could not be permitted to go free, though the evidence was all in favor of his innocence of the charges made against him. His attorneys felt confident that, if it were not for prejudice, the Supreme Court of the Territory would reverse the action of the lower court. But prejudice was too strong. The court confirmed the action against him. Now an appeal is taken to the United States Supreme Court. If that court has not lost all sense of justice where Latter-day Saints are concerned, there will be a reversal and the lower court will be rebuked. This certainly ought to be done.

These enemies of ours would like to destroy the holy Priesthood from the face of the earth. If they could get power over President John Taylor they would rejoice exceedingly. By the kind providence of our Heavenly Father he has been kept thus far out of their grasp. The prayer of every faithful Latter-day Saint is that he may ever be kept free, and, as a living martyr, be preserved from the power of these merciless enemies of ours. These latter would strike down every leading man and make him their prey. They seem peculiarly fitted for the work they have in hand; their hearts are impenetrably hard, no feeling of mercy appears to have place within them. A gentleman, speaking the other day of one of them, mentioned his ability and gave him credit, because of the manner in which he had conducted this crusade against us, of having more talent than his predecessors. I took the liberty of differing with him. I said the difference between him and his predecessors is that he is more pitiless and cruel than they were. Having finer feelings, they shrank with horror from committing acts which he takes delight in doing. It is not his ability that enables him to perform so successfully the work that he has in hand, but it is his cold-blooded, cruel and vindictive nature. Would men of feeling, men open to any touch of human kindness, torture men, women and children as they have been and are being tortured in the grand-jury rooms and courts of this Territory, especially in the third judicial district? They are not men, as men are commonly constituted, who do these things, they fill the description usually given of fiends, and there is no doubt that the spirit which animates them is devilish.

TAKE REGULAR SLEEP.—Dr. Richardson, an English physician, says that he has traced the beginning of pulmonary consumption to "balls and evening parties," by which rest is broken and encroachments made on the constitution. He adds: "If, in middle age, the habit of taking deficient and irregular sleep be maintained, every source of depression, every latent form of disease, is quickened and intensified. The sleepless exhaustion allies itself with all other processes of exhaustion, or it kills imperceptibly, by a rapid introduction of premature old age, which leads directly to premature dissolution."

WHEN a man stands in no awe of the disgrace which attends bad action, and has no concern for his character, there is no way of transgression in which that man may not walk. With a countenance clothed in shamelessness and audacity, he easily and naturally proceeds from one bad action to the most profligate attempts.

THE RESURRECTION.

SCIENTIFIC AND SCRIPTURAL.

BY ELDER THOMAS W. BROOKBANK.

(Continued from page 51.)

SCRIPTURE recognizes the necessity of, and insists upon, an analogous spiritual transformation corresponding perfectly with the material or bodily one herein affirmed. *Rom. xii., 2*, reads:

"Be ye transformed by the renewing of your minds."

The term metamorphosed ought rightly to be substituted in this passage for the word "transformed," since the Greek term implies a radical, thorough and universal change, both inward and outward. Then, again, the term for "renewing" is a word compounded to intensify its meaning, and signifies to renovate back again, again and again, thoroughly, etc. And respecting the body we are told in *Phil., iii., 21*, that "Christ shall change our vile body that it may be fashioned like unto His glorious body." These references to evangelical writings will suffice, we think, to remove from the minds of Christians any doubt they may entertain as to whether scripture itself favors our position or not.

But, further, the design of the Almighty in the equitable administration of justice, by which each and every individual is to receive a just recompense according to the deeds done in the body, whether they be good or evil, can be most admirably subserved on the basis of the reorganization theory. According to scripture teachings all men will not inherit the same glory; for some will be exalted to a degree that the brilliancy of the sun is typical of their glory. The light of the moon represents others, and the dim twinkling of the stars corresponds to the inheritance of the masses. But these, again, in their respective orders, differ among themselves; and the rational inference is that in the hereafter there will be as many shades or degrees of glory as there are different phases of moral and spiritual life among men.

Then, too, we are to see eye to eye and know as we are known. By implication we understand that we shall carry about with us the open record of our lives. How are these matters to be arranged? Can we suppose an introduction to the Almighty will be necessary to enable us to distinguish Him from the numberless throngs of glorified beings who inhabit the celestial worlds? Will there be no way for the multitude to recognize their risen Savior but by some such superscription as that which Pilate wrote and placed above the head of the crucified Jesus? Will Adam and Enoch, Noah and Abraham, Isaiah and Daniel, Peter and Paul be known only through the mediation of some mutual friend? No. Shall we not rather say that each one, high or low, must bear in his body, indelibly stamped upon his very constitution, the insignia of his proper rank and station. What is more probable; more rational than this? Is it not precisely what has been done already, if the theories of some be correct? We do not vouch for their correctness; but those who advance them say that in the great rebellion that occurred in heaven three parties appeared, viz: the enemy, neutrals and friends of God. They say, moreover, that two of these classes are now in the flesh, visible to all, and that we know at sight to which party each individual belonged. We know this, that there are two classes of human beings who are not physically constituted alike. The atoms of the different corporicities are not arranged alike, and hence the

difference. That each one must appear hereafter in his own essential glory or baseness, as the case may be, is an idea far more sensible than to suppose the righteous shall shine in a glory borrowed from Jesus or any one else. If the Savior's glory is not that of another; it must be inherent, and if it be an essential quality of one good spirit, why is it not of all others?

The theory of a reorganization of our corporiety, particle by particle, in a manner wholly dissimilar from its present arrangement is eminently rational and scientific to affect what we all assert will be done in some way, i. e., disclose the essential character of each individual. For confirmation of the assertion read the following statements:

The science of the times, notwithstanding its boasted achievements, is but elementary; and it has not yet laid the foundation of a permanent and correct system of physics. Enough is developed, however, to lead our minds to suspect that the possibilities of matter are approximately infinite. It possesses strange properties of passing into different conditions; and these are just as natural as its normal one, if, indeed, we can tell what the latter really is. Chemical analysis assures us that an allotropic condition of matter is just as natural as the monotropic state. This is an important discovery.

Compound substances, for the sake of illustration, may be considered as allotropic forms, since they exhibit the mutual modifications which their respective elements undergo to form the compound, which latter is wholly unlike any of the individual substances of which it is composed. Some of the precious stones afford striking examples:

"The oriental ruby, the golden tinted topaz, the amethyst, the sapphire and the emerald, all precious gems of the rarest beauty, are composed almost wholly of the common earth, alumina, while the occidental amethyst, hydrophane, the Brazilian ruby, the jasper, opal, malachite and lapis lazuli, their rivals in tint and luster, are wholly composed of silica. Wide is the difference between the compound and the particular substances which constitute it. Compare the azure sapphire or the violet amethyst with their base alumina; or the opal, or the jasper with their base silica, and not the slightest resemblance will be noticed to suggest the possibility that alumina and silica, with a little magnesia and iron rust could be transformed into such beautiful gems."—*Cooke*.

No one is surprised to know these precious gems are the product of the operations of natural law upon base material; nor would it excite our wonder to discover that the original Chemist can form other compounds from these same bases which would possess an intrinsic worth, beauty and brilliancy which might rival the gems analyzed, as the sun excels the moon in excellent qualities.

But this is not all that nature permits, for by compounding differently the very ingredients which she uses as bases for the most rare and beautiful gems, a very inferior article may be produced. If alumina and silica be compounded the product is common clay.

These are all examples of allotropy in its general sense, and more astonishing phenomena are observable when we consider it in its true sense. Oxygen, silicon, phosphorous, sulphur and carbon all furnish remarkable examples; but we will notice the last two only. Sulphur, an article too well known to need description here, melts at 114° Centigrade. A mass of liquid sulphur, cooling slowly, exhibits the following transformations: the color changes from yellow to brown; the octahedral form of chrysalization gives way to the rhombic; and the specific gravity is reduced. This is one allotropic form.

Milk of sulphur, a greenish-white substance, wholly unlike its base, furnishes another. Again, if it be heated to 228° and then poured slowly into cold water, it will lose all of its original characteristics, for it at once becomes plastic and may be drawn out into very fine threads, a property strikingly in contrast to the extreme brittleness of its original state.

Carbon also has three known allotropic forms: the charcoal, the graphite and the diamond. We all know what charcoal is. Graphite is a modification of charcoal and is commonly known as black lead. It is a dull, opaque, soft substance and is composed almost wholly of pure carbon.

The diamond is pure carbon and the twin brother of the charred piece of wood in the fire-place, or of the lead in our common pencils. All these are composed of the same substance, but what a contrast! How different their properties! The diamond refracts light, the other two absorb it. Investigation will show other qualities as directly antagonistic as the one mentioned. Look at the diamond flashing in the sunlight and blazing with brilliancy. It is the king of gems; but who cares for the spurned charcoal? Yet the latter missed being a diamond merely by a wrong arrangement of its particles. Diamonds may be metamorphosed into charcoal and charcoal into diamonds without any reasonable doubt.

Now, when we consider that our bodies are composed of earthy substance, does it appear incredible, is it not rational to suppose they, too, shall be rearranged and glorified? that those who are saved in God's kingdom shall possess bodies which glow with inherent and resplendent qualities as much in accordance with natural law, as it is for the diamond to refract light? But the same power which thus converts the bodies of the redeemed into celestial gems and invests them with an effulgence rivalling the glory of the sun may also reduce the bodies of those who fall under the displeasure of an outraged and indignant God to the basest conditions. Thus would the tabernacles of the righteous spirits be ever in honor, because founded in glory; while those of the wicked must become despicable even to themselves; and so should the deeds done in the body be punished in the body—literally, just where such punishment belongs—and all see eye to eye, and know as we are to be known.

That these views are not without a most probable foundation we think none can deny. As they rise in the scale of probability, just in exact proportion must we admit that death is a necessary element to prepare us for a life of immortality.

One more important fact demands attention. The chemical or inorganic bases of the human body are oxygen, hydrogen, carbon, phosphorous, calcium, sulphur, iron, manganese, silicon, chlorine, sodium, potassium and magnesia. Nearly all of these are true allotropic substances, and it is clear that an earthy body is constitutionally susceptible of an allotropic condition and of assuming all the qualities that are predicated of the resurrected body, and in the manner herein set forth.

(To be Continued.)

Sudden resolutions, like the sudden rise of the mercury in the barometer, indicate nothing but the changeableness of the weather.

What a man is in private duties, that he is in the sight of God, and no more.

No labor is hard, no time is long, wherein the glory of eternity is the mark we level at.

THE BATTLE HYMN OF ISRAEL.

WORDS BY ORSON F. WHITNEY.

MUSIC BY GEORGE CARELESS.

1 Dark the bat-tle clouds are closing Round the chos-en ranks of God; Mighty ones their courage
 2 Prayers of mil-lions, watching, waiting, Nerve your bat-tle-wearied arms; Powers e-tern-al o'er us
 3 He that loves his life shall lose it; They that sac-ri-fice shall find. What is mammon, ye should
 4 Hark! the trumpet! Heroes, ral-ly! 'Tis the war-cry of the free! Lo! they swarm from hill and
 5 As the melt-ing snow, mad pouring Down the mountain side, they flee, Fire from heav'n their ranks de-

los-ing, Kneel and kiss the ty-rant's rod. Sons of Is-rael—heirs of glo-ry! Is it
 fight-ing. Quell the foe-men's worst a-larms. Onward, sons of faith, nor fal-ter With the
 choose it?—Chaff that whirls be-fore the wind! Fet-ters, dungeons, shall they fright-en Men whom
 val-ley—Loy-al sons of lib-er-ty. See! they rise the star-ry stand-ard, Long by
 your-ing—Shout for God and vic-to-ry. Lo! from out the clouds de-scend-ing, Now the

now ye quake and quail? Read a-gain your lin-eal sto-ry—Die ye may, but dare not
 glor-ious goal in view! Tho' your life-blood dyes the al-tar—What are life and death to
 de-mons must o-bey? Walls shall burst, and shackles bright-en In-to sleep-tres at that
 trait-ors tram-pled low—Freedom chained and Vir-tue slan-dered!—Now they fall up-on the
 conquering host ap-pears—King E-man-u-el, earthward wending, Here to reign a thou-sand

p A tempo.

fail. Read a-gain your lin-eal sto-ry—Die ye may, but dare not fail.
 you? Tho' your life-blood dyes the al-tar—What are life and death to you?
 day. Walls shall burst, and shack-les bright-en In-to sleep-tres at that day.
 foe. Free-dom chained and Vir-tue slan-dered!—Now they fall up-on the foe.
 years. King E-man-u el, earthward wend-ing, Here to reign a thou-sand years.

ORIGINAL WAY OF STUDYING. The Philadelphia Times tells how the Hon. A. S. Hewitt and his brother worked together their way through college. The method was an original one:

The brother had an occupation in which he could earn enough to support them both, so it was agreed, as both were equally thirsting for knowledge, that the brother should stick to his business, and that Abram should enter Columbia College and impart to him every evening all he had learned during the day. They kept up this system with incredible industry and self-denial, and were both graduated at the same time.

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